

לב הגאולה



A Collection of
Divrei Torah on the Haggadah
by the Rabbeim and Talmidim of DRS

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EMUNAH AT THE SEDER

REFLECTIONS ON THE HAGGADAH BY RABBI ELLY STORCH

The table is set and the excitement is in the air. We have been preparing for months for the magical moment when the Haggadahs come out. But what are we accomplishing when we engage in this process? What is the point of the Haggadah? Many Rishonim ask why there isn't any bracha before we begin the seder. After all, there is a Mitzvah of sippur yetzias Mitzrayim. Don't all other positive commandments come with a Bracha?

The Maharal in Gevuros Hashem (Chapter 62) explains the primary objective of telling the story is the thought of the heart and to properly understand what we are saying. Brachos are only placed on mitzvahs with actions, not ones which are rooted in thought. Therefore, the Mitzvah of sippur yetzias Mitzrayim does not come with a Bracha because it is not actionable; it is primarily in one's mind.

This begs the question: why is the mitzvah considered a mitzvah in one's heart and not an actionable mitzvah? We spend much of the night reading the words of the Haggadah! The pasuk which defines the mitzvah is "Vihigadita Libincha" - "you shall explain to your son" which many explain to mean that you must verbally transfer the information from father to son. So why does the Maharal call this a mitzvah of the heart?

The Sefer Hachinuch in Mitzvah twenty one sheds light on this challenge. He explains that the root of the mitzvah is to say words which will arouse and awaken one's heart. Essentially, the words are merely a means to an end - the awakening of the heart to all of the miracles that happened to the Jews in Egypt.

R' Yisroel Salanter would go from place to place giving mussar. When asked why he would do this, he would respond that even if one Jew's heart is awakened from the speech it's well worth it. Moreover, even if the speaker alone awoke, it's worth it.

What becomes clear is that the goal the Maharal was trying to convey and the reason we don't make a bracha before the haggadah is because the goal of the night is to think deeply of all the kindness Hashem did for us in Egypt. To say over the story, yes is important, but much more important is to make the story part of us. To inculcate and internalize the message of Yetzias Mitzrayim. It is true we must say the words, but to fulfill the mitzvah in its fullest the words must penetrate our minds and hearts and transform us to a deeper level of emunah.

Good Yom Tov

"But what are we accomplishing when we engage in this process? What is the point of the Haggadah?"

By Yoni Sheinman, 12th grade

COMMON SEDER MISCONCEPTIONS

There are misconceptions that people have regarding the seder and pesach night. Here are some of them:

1. When making charoset, you should put a tapuach in it. In biblical and mishnaic Hebrew, tapuach does not mean apple, rather it means some sort of citrus fruit; like an apricot or an etrog. Apples did not grow in Eretz Yisroal at the times of the mishna nor in the times of tanach so it is very unlikely that tapuach means an apple. So ideally you should probably use a citrus fruit like an orange or lemon in your charoset.

2. People make a mistake of how big a kezayit is. There is discussion whether an olive is a third of an egg or a half of an egg. People think that they have to eat an enormous amount of matzah and need to eat it within two minutes; kidae achilat prat. It certainly does need to be eaten within a certain amount of time, kidae achilat prat, but how much time that actually is, is a machloket. The minchat chinuch says that kidae achilat prat is defined by each food. So if a prat equals six olives and you need to eat one olive in the time that it takes a normal person to eat a prat of that food, then by matzah you don't need to shove it down your throat. If you hold that a kezayit is a half of a hand shemurah matzah, and a prat would therefore be 3 whole matzahs, then you have to eat that half in the time it would take for a normal person to eat 3 full matzahs. This would be sufficient for a kezayit within kidae achilat prat. Rav Schechter holds this way. Also, the size for a kezayit is not extremely big. When Rav Schechter was asked how big a kezayit is he showed with his hands about the size of three by three inches. That much matzah is sufficient. They say that the Steipler used to measure a kezayit by the palm of his hand. Rav Shimon Shkup used to divide up the one matzah to everyone and they all had kezaytim. So he broke it up into five or six different kezaytim. On the first night it is kedai to be a little more machmir since eating matza is a deorraisa, but by the second seder you don't have to be as machmir.

3. People think that hesaiba (leaning) can be done in the air. Hesaiba used to be a prestigious thing that people would do at their tables. This action is more of a lying down type of thing but at the very least, leaning on something. You should lean on something that would make you feel comfortable.

4. Women are chayiv in the same shiur of a kezayit of matzah and marror. It says in the Gemara Pesachim that women are chayiv in all mitzvot on the night of the seder. Anyone who is not allowed to eat chametz on pesach, is chayiv to eat matzah. Women are also chayiv in the mitzvah of sippur yetziat mitzrayim. The mitzvah of sippur yetziat mitzrayim is fulfilled by darshining the pesukim and talking about what Hashem did. You don't necessarily need to talk about the story of the rabanan in Bnei Brak. But you also need to say Pesach, Matzah, and marror.

5. People sometimes think that when there are two types of marmor, that there is the real marmor, and the lettuce. The real marmor is lettuce. The mishah in pesachim lists five vegetables which are allowed to be used for marmor and lettuce is number one on the list. The Sefer Hachinuch writes that it is a hidar mitzvah to use lettuce as marmor since it is called chasa and this word reminds us that Hashem has rachmanus for us. Many poskim say that if the lettuce is not bitter you shouldn't use it as marmor; use something else that is bitter. Other poskim said that maybe one shouldn't use lettuce because of the bug problems. But based on the simple reading of the mishna, using lettuce as marmor is the best option. Some say that horseradish is also on the list in the mishna. Some say that horseradish is not on the list in the mishnah but that was the only vegetable that we had.

6. There is no mitzvah for a child to teach torah to his father. Yet there is a mitzvah for a father to teach his child the story of leaving mitzrayim. The children should be asking questions and the father should be answering them (not always answering so that the kids should ask). Through these questions he should be telling the story of mitzrayim.

7. There is an idea that you should be learning about leaving mitzrayim all night. Some people think that this means that they should extend Maggid until 3 am and then have the afikoman and kosot at that point. And then you can say to your friends that you were up all night. This is not the halacha. The halacha is that the afikoman must be eaten before chatzos. The Rama holds that the daled kosot need to be finished by chatzos. After the seder if you want to stay up learning, then that is amazing.

8. People like charoset but there is no mitzvah to eat it. You are supposed to dip the marmor into the charoset and then wipe away the charoset. There is a machloket regarding charoset and we paskin that it is not a mitzvah. A question that comes up is if you can eat charoset on erev pesach. If it is a mitzvah to eat it on the seder night then you should probably not eat it on erev pesach. But if there is no mitzvah on the seder night then there is no problem to eat it on erev pesach.

9. Korech does not mean sandwich; it means wrap. Since our matzah is hard and you can't really wrap it, some say that really what we are wrapping is the marmor. This is assuming that the marmor is lettuce not horseradish. We wrap the matzah around the marmor and what korech meant was that it was soft matzah like what the sefardim eat. In the days of the korban pesach there was lamb like shawarma in like a laffa type of bread and there was lettuce. So it was like a wrap.

10. Certain parts of hallel were meant to be davar shebakedusha. Although it is great to sing hallel out loud all together, when you get to the part of hodu, it should be responsive.

11. There is a machloket about whether to believe if Eliyahu Hanavi will come to the seder. During the times of the Acharonim was the first mention of kos shel Eliyahu. There is a mention of a fifth kos already by the time of the tanaim but that is of the opinion that everyone should be drinking it. Eliyahu Hanavi will come a day before mashiach comes. So Eliyahu coming to the seder is not a critical part of the seder. Eliyahu might be part of the idea at the seder but he is not necessarily coming to the seder or drinking the kos. Even opening the door is very likely not even for Eliyahu. There is a reason why there is a minhag to open the door but it is very likely that it has nothing to do with Eliyahu Hanavi.

HAGGADAH TEASERS

Questions By Rabbi Moshe Erlbaum

1. Which letter of the Aleph-Beis appears the most times in the words of the Simanei HaSeder, the order of what is done at the seder (Kadesh, Urchatz...)? (The letter appears 9 times)
2. Which of the Simanei HaSeder have a letter doubled in its name? (4 answers)
3. In what context is the number 70 mentioned? (2 answers)
4. In what Pasuk, that we say every day in the daily prayers, is read in the Haggadah and is the only place where the name of Moshe Rebeinu is mentioned?
5. What expression describing Hashem appears over eleven times in the Haggadah but nowhere in the entire Torah?
6. Which cities appear in the Maggid portion of the Haggadah? (3 answers)
7. What Parshah in the Torah is the source for the main text of the Pesach story read in the Haggadah?
8. Who is the first person in the Torah actually referred to as a a) Chacham, wise person? b) Rashah- evil person, c) Tam- simple person?
9. a) Which Tanaim, sages found in the Mishna, are mentioned twice? (3 answers) b) What are the names of the other Tanaim found? (6 answers)
10. Which specific mountains appear in Maggid? (2 answers)
11. Which of the ten plagues appears twice?
12. Which person's name from the Torah appear the most times in the Hallel recited on the night of Pesach? (2 answers) b) Which other names of people from the Torah are found in the Hallel? (5 answers).
13. Which parts of the body appear in Hallel more than once? (4 answers) b) Which other parts of the body appear only once? (4 answers)
14. Which body of water appears in the Hallel?
15. Which creatures appear in the Hallel? (3 answers)
16. Which Pesukim in the Hallel comprise the shortest chapter of the entire Tanach?

Answers On Page 35

Kadesh

By Netanel Fruchter, 11th grade

When sitting at the seder many families have the custom to recite the order in which the seder is observed. We all know from the songs we've been singing since we were in preschool that the first in the order is Kaddesh. The question is why is the first of the order phrased as a command - Kaddesh!- as opposed to Shabbos where we just say Kiddush? Why the change in tone?

The difference can be explained through how we conclude Kiddush on Shabbos and how we conclude on Yom Tov. On shabbos we finish Kiddush by saying Mekadesh Hashabbat. However on Yomim Tovim we end Kiddush with Mekadesh Yisroel Vihazmanim (sanctify the seasons). The Gemara in Mesechet Beitzah explains that Bnei Yisrael was given a special privilege to sanctify the zmanim/seasons. We the Bnei Yisrael have the commandment to sanctify the months. This gives us the ability to determine when the Yomim Tovim will occur as opposed to shabbos which was set up during the creation of the world. That is why on Shabbos we just reveal the sanctity of the day whereas by chagim, we create the kedusha.

The Yomim Tovim reveal to the entire Am Yisrael why we were created. That is to sanctify the world. That is why on each Yom Tov we must remember our goal. To be m'Kaddesh es haolam.

This is especially true on the Yom Tov of Pesach. As we see from the words of Kiddush "Asher Bachar Banu Mikal Am Viromimanu Mikol Lashon, Vekideshanu be-mitzvotav vititen lanu Hashem Elokeinu B'ahava....Chagim Uzmanim lesason....Zecher litziat Mitzraim....Mekadesh Yisrael Vihazmanim". On Pesach which is the first of the Yom Tovim in the year, we see that our ability to be m'Kaddesh es Haolam comes from our geulah from Mitzrayim. G-d said to us "If you wish to be free, Sanctify your existence in the world". As free people you have the ability to change and develop the world. To raise existence and to bring Kedusha to the mundane world. This is exactly the first Mitzvah of the seder- Kaddesh! Lift up your existence and make yourself and the world Kadosh and when you do that you uplift even G-d himself.



Halachos of Washing Hands

By Zachary Rosenberg, 12th grade

The Shulchan Orach mentions to us that during the Seder we wash our hands before eating Karpas. Why do we do this?

The Mishna Brurah writes that this is not a practice unique to the seder. You need to wash your hands before eating any wet food. This is also quoted in a Gemara in Pesachim.

Why do we not perform this practice all year round? The Taz says that there's no real difference between every other night and the night of the seder, we should be washing our hands every time we eat a wet food; the reason we don't wash is because of ignorance and a lack of education. There's also an opinion of Tosfos that washing for other foods is different from washing for bread. There wasn't a full fledged takana for washing before having any wet food, the Jews just used to wash their hands to avoid eating Tamei food. Nowadays we're not very worried about eating Tamei food, so we don't wash anymore before having these foods.

The Shulchan Orach also says elsewhere that because of this argument we should wash but without a bracha. The Magen Avraham says that we hold like Tosfos and you don't have to wash your hands. The Mishna Brurah writes that you should wash your hands. The Gra would even make a bracha when he would wash. Many recommend that you should wash your hands year round, but there are also many who defend the practice to only wash by the seder.

The Chaya Adem and Chok Yaakov both say that on the seder night even those who don't wash their hands all year round should wash their hands on Pesach to make the children ask and to get them involved in the seder. The Netziv writes that on the seder night we do things the way that they were done in the time of the Beis Hamikdash when there was a Korban Pesach and we should hope for that to come back, so we wash our hands. Even Tosfos and those who agree with him that year round you shouldn't wash your hands would agree that they used to wash their hands in the time of the Beis Hamikdash so you should wash your hands at the seder.

Who washes at the seder? If we just want to do things differently, only the person leading the seder should have to wash their hands. If we're washing our hands to remember the times of the Beis Hamikdash, everyone at the seder should wash their hands because everyone used to wash during the times of the Beis Hamikdash.



KARPAS

By Shmuel Maltz, 12th grade

On Pesach, there are many seemingly strange rituals that we perform. During the Seder, we eat this flat bread called Matzah, and we eat this bitter vegetable called Maror. Yet these rituals can be easily explained. We eat Matzah in order to commemorate when Bnei Yisrael were leaving Mitzrayim: they had no time to let conventional bread rise, so the dough was cooked on their shoulders and became what we now know as Matzah. We eat Maror because its bitterness reminds us of the terribly bitter times we endured in Mitzrayim. However, the reason for dipping a vegetable in salt water seems difficult to explain. Why do we perform such an odd ritual?

In the old days, banquets began with such appetizers. We begin the seder with karpas to continue this minhag, as well as to make our children ask questions and to have a sign of freedom (as slaves obviously are not accustomed to such luxuries).

The dipping of the food is a further sign of comfort and indulgence, but we dip it into salt water, to remind us of the bitterness of our bondage.

Moreover, the very name of Karpas, when reversed, alludes to Egyptian slavery: ס פרך - sixty (myriads of Jews) at hard labor. The Karpas can thus be viewed either as primarily a symbol of bondage, or as a symbol of freedom, which is why there are conflicting opinions on whether one should eat it while reclining like a free man.

Amphibian Soul

By Matthew Rosenberg, 12th grade

Although both land and sea creatures are equally dependent upon their respective environments, they strongly differ in their realization of the graciousness of their habitats. The land creature can often forget about the nourishment it receives from the earth, whereas the sea creature is constantly aware of its obvious dependence upon the water.

Man possesses both the personalities of both land and sea creatures. There is a part of man, like the land animal, that is disconnected from his purpose and source. He is all too often oblivious to the fact that everything he has comes from above, that every moment he is granted life anew by his Creator. He somehow forgets that his existence has meaning only in the context of its role in the divine purpose. On the other hand, man also possesses the qualities of a sea creature. At these times, the person is like a fish in water, his every living moment an attestation to his utter dependence upon, and devotion to, his source of nourishment and life: Hashem.

The ultimate challenge for each one of us is not only to be like the fish, but one in the midst of the land. When we are able to realize our dependence on the sea of the divine reality, we can harness our ego and individuality to enable ourselves to optimally realize our mission in life. This can be extremely difficult to accomplish, but is imperative for us if we seek to achieve the ultimate goal of bringing Mashiach.

The purpose of splitting the matzah is to serve as a remembrance to the splitting of the sea when we were taken out of Egypt. When the sea split, though on dry land, the Jews were easily able to recognize the nourishment they received from Hashem, who is to the Jews like the sea is to fish. They walked on dry land within the sea, a precedent that directs our quest for that perfect synthesis of land and sea. Utilizing this amphibian-esque mindset, we will be able to achieve this perfect mix once again in the messianic age, when the land shall be filled with the knowledge of G-d, just as the waters cover the sea.



Two Aspects of Yaakov

By Aaron Danesh, 9th grade

On a symbolic level, the Ben Ish Chai explains that the three matzot correspond to our forefathers Avraham, Yitzchak, and Yaakov. Based on the Kabbalah, Avraham is on the right, representing chesed, loving, and kindness; Yitzchak is on the left, representing din, judgment; and Yaakov is placed in between, as he symbolizes the coming together of and harmony between both of these characteristics. Therefore the middle matzah is the one that signifies our father Yaakov.

We break the middle matzah in half because Yaakov had two names - Yaakov, and Yisrael. Yaakov is a name that refers to a lower level of the Jewish people, for it is derived from the term *apy*, *eikev* "heel." Yisrael, on the other hand, stemming from the word for ruler, was the title that Yaakov received when he bested an angel (the "minister" of Esav). Thus, Yisrael is at a higher level. By breaking the matzah, we symbolize these two levels. The smaller one represents the downtrodden level of Yaakov - the level of the long galut. This, sadly, is the obvious level, the one that we have lived with for centuries. But we are waiting to reach the level of Yisrael, which is a higher - but still hidden - level. Presently, we find ourselves on the level of Yaakov - the revealed part of the matzah, the "bread of affliction", the part over which we say the Maggid during this long exile - but what we are really waiting for is the hidden part, the higher level of Israel, which is the *afikoman* that we so eagerly await.

REDEMPTION

Introduction to Maggid By Rabbi Yisroel Kaminetsky

Many have wondered about the establishment of the paragraph Ha Lachma Anya as the opening statement of all of Maggid. What is the connection between the three sections of the paragraph, and how is this short paragraph an appropriate introduction to all of Maggid? Perhaps we can suggest that the three lines of the stanza depict the three main themes of the evening. “Ha Lachma Anya D’Achalu Avhasana B’Ara D’Mitzrayim”. This is the bread of affliction that our fathers ate in Egypt. This symbolizes the first aspect of the Seder night, slavery. “Kol Difchin Yaisai V’Yaichol Kol Ditzrich Yaisai V’Yifsach”. All those who are needy should come and partake. The second aspect of the seder is Chairus, the freedom we obtained from Egypt. But there is a final piece of the seder puzzle, symbolized by the last parts of the seder, where we eat the Afikomen that symbolizes the Korban Pesach, we pour a cup for Eliyahu HaNavi, and recite poems such as Adir Hu, Yivneh Beiso B’Karov. This is alluded to in the third line of Ha Lachma Anya: Hushata Huchuh Leshana HaBa’a B’Ara D’Yisrael Hushata Avdei Leshana Haba’a Bnei Chorin”. We admit that despite our joy about the freedom of old, we are waiting for the final deliverance, the ultimate end to exile. We are still not all the way there. Especially on the night we taste the freedom of old, we look forward to the day we will finally build enough on it to merit the final redemption.

Yachatz as well, is the time we put away half of the Matzah that will be eaten as Afikomen, anticipating the time we will be able to once again eat the Korban Pesach. Rav Avraham Schorr adds, that the reason we put aside the larger portion for the Afikomen is to symbolize that when we will merit to eat the real Korban Pesach, the sense of redemption is going to be bigger and greater than the previous one. It is for this reason, he adds, that we don’t recite the complete Hallel on Pesach, as we do on Sukkos. When we celebrate redemption, we realize that we are not yet all the way there; there is still so much more to come.

The Sfas Emes (ibid) further suggests that perhaps this is the question that the Chacham asks. Why celebrate this holiday with all of these rituals? The redemption was short lived; we are right back in exile once again! We answer him, “Ein Maftirin Achar HaPesach Afikomen”. There is going to be a time again soon, when we will eat Korban Pesach. The more we believe that we can mention Yetzias Mitzrayim and build on the lessons we learned there, we bring ourselves one step close to ultimately experiencing it.

MA NISHTANA

BY EPHRAIM HERRMANN

The Ma Nishtana is traditionally said by the youngest child at the seder. This child asks about all the unusual things that we do on seder night. However, the question can be asked, why do we force the kids to ask these questions. Why don't we let the kids ask the questions themselves, when they want and how they want. Why does it have to be spoon fed to them in this manner? The Malbim explains that each kid will always ask their own questions based on their level of interest and intelligence. The Ma Nishtana's purpose is to act as a contrast between the two ideas of freedom and slavery. The first two questions "On all nights we eat leavened bread or matzah, and on this night, only matzah!" and "On all nights we eat various vegetables, and on this night, bitter herbs!" deal with the concept of slavery (Matzoh and Maror). While the second two questions, "On all nights we need not dip even once, and on this night we dip twice!" and "On all nights we eat sitting upright or reclining, and on this night we all recline!" deal with concepts of freedom (dipping and reclining). The stark contrast between both slavery and freedom helps us realize how much we have to appreciate Hashem for. Now that we have said the Ma Nishtana we are able to continue with the rest of the seder with feelings of gratitude and happiness. This can also be one of the reasons why one is obligated to say the Ma Nishtana even when alone. Rev Yechiel Epstein adds that the Ma Nishtana should be said with excitement and "in a tone of wonderment". The Abarbanel writes that we first perform slavery through actions like eating matzoh and marror. We then recline and dip our foods showing our freedom. Therefore the Ma Nishtana is asked, why do we have all of these contradicting ideas. We are then answered with the paragraph of Avadim Hayinu!

מה נשתנה
הלילה הזה
מכל הלילות



THE TRUE SAVIOR

By Yoni Aharon, 10th grade

On Pesach, we remember the bondage of the Jews in Egypt and the nation's subsequent miraculous exodus. We celebrate the fact that the nation was able to emerge as just that: a people who had grown in number, in size, in fortitude and strength, ready to serve G-d.

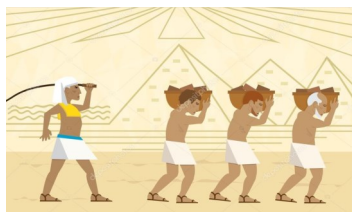
The Talmud (Sotah 11b) relates that there was a correlation between the perseverance of the nation and the departure: "Rav Avira expounded: In the merit of the righteous women who lived in that generation, the nation of Israel was delivered from Egypt. When they went to draw water, the Holy One, Blessed be He, arranged that small fishes should enter their pitchers, which they drew up half full of water and half full of fishes. They then set two pots on the fire, one for hot water and the other for the fish, which they carried to their husbands in the field, and washed, anointed, fed, gave them to drink and had marital relations with them among the sheepfolds. . . ."

Pharaoh was worried that the people living in his land would overpower the natives. He devised a scheme to ensure that he and the Egyptian people would retain supremacy over the descendants of Yaakov living in his land. The people were to be enslaved. They were to be broken, in mind and spirit. The men would be forced to work for long hours, so that they could not return home to their wives. The result would be a decline in the birth rate. The nation would not grow, in numbers, in strength, in resolve. However, the women of the nation of Israel had a different plan in mind.

The women realized that the nation had to grow and continue to exist. They would not let the Egyptians succeed in their nefarious task. The Maharsha explains that the women wanted to provide support for their husbands. They went to draw water for their husbands, so that they would have enough to drink. Drawing water, the Iyun Yaakov notes, is no easy task. It is a difficult job that was traditionally done by men. However, the women desired to strengthen their spouses, enabling them to get through their difficult ordeal. G-d assisted the women in their noble task, by causing small fish to swim into the pitchers as the water was being drawn. The men then not only had water to drink, but they had food to eat as well. The women provided the foundation the men needed to survive.

In addition, Pharaoh's decree initially had its desired effect. The men did not return home, and family life had come to an end. Couples no longer had any intimacy in their lives. The holy bond that ties families together was threatened. Yet, the women knew that in order for the nation to survive, the families had to remain intact as well. The women remained true to their spouses, never allowing their desire for intimacy to violate their marital union. The women took a proactive role in rebuilding the intimacy of their relationships. They went out to the fields where their husbands were laboring, and gave them food and drink. They washed and anointed them, making them feel refreshed and invigorated. By doing so, they rekindled the spark of intimacy that Pharaoh had tried to extinguish. The woman became pregnant and had children, thereby ensuring that the nation would indeed grow and persevere. In the merit of these holy actions of the women of the nation of Israel, the entire nation was redeemed.

The women did not merely recognize that the nation's existence was in danger. They took action to assure that not only would the nation continue to exist, but it would grow and thrive as well. As we



sit in exile, subject to assaults, (albeit different in style but not in substance,) we must recall the valiant efforts of the women in Egypt. They realized that survival of our nation depended on strength of spirit and strength in numbers. Devotion, to G-d, to one's people, to one's family, to one's spouse, is integral to our survival. When we sit down at the Seder, recalling how we were enslaved and redeemed, we must take some time to contemplate how we have put into action that which we learned from the righteous women in Egypt.

The 5 Rabbis

By Ezra Cohen

12th grade

Every year we read the paragraph of the five Rabbis in the Haggadah, and many questions arise. The most obvious one is the question of why this story was brought at all, and the most obvious answer is that it is merely a continuation of the previous paragraph: the previous paragraph says, “we are all chachamim, we are all nevonim, we are all zekenim, we all know the Torah--there is a mitzvah upon us to tell the story of Yeztiyat Mitzrayim.” So this next paragraph is simply bringing an example of five gedolim that came together to tell the story of the Exodus. But what is the significance of this story taking place specifically in Bnei Brak?

Bnei Brak was where Rabbi Akiva and his Yeshiva were located, and the four other Rabbis who were guests were following his opinion (as opposed to Rabbi Elazar Ben Azarya—we will discuss this machlokes) as to up until when one can eat the korban pesach, matza, and maror, and when one can tell the story of the Exodus, which was until morning (Rabbi Elazar Ben Azarya said only until chatzot).

Rebbi Aba explains this machlokes as follows: the core of the dispute lies in the pasuk, “Va’achaltem oto bechipazon (haste).” (Shemot 12:11) They’re arguing about who the word haste refers to. Rabbi Elazar Ben Azarya explains that haste refers to the haste of the Mitzrim to send Bnei Yisrael out of Mitzrayim (which happened at chatzot) and Rabbi Akiva explains that it’s talking about the haste of Bnei Yisrael to leave (which only happened during the day). Although this explanation is well and good, there must be more to it, as Rabbi Elazar Ben Azarya implies that the actual Exodus happened at chatzot, when the Mitzrim kicked Bnei Yisrael out.

This raises the question of when the Exodus actually happened. There are two fundamental ideas that can explain the opinion of Rabbi Elazar Ben Azarya. The first: the time that signaled the Exodus was when God revealed himself to us, and that incident happened at chatzot through God’s killing of the first-borns of Mitzrayim. The second: Paroh woke up at chatzot in terror and announced that he was freeing the Jews of their slavery, and given that the Mitzrim were our “masters”, that was the incident that signaled our Exodus to freedom.

Given the fact that Rabbi Akiva hinges everything on the fact that Bnei Yisrael hastened to leave only during the day, he must argue on these two ideas. In response to the first idea, Rabbi Akiva would say as follows: even though God came down and performed a great miracle before us at chatzot, the time that we actually picked up and left is what really matters—when it comes to miracles, they’re not complete until we decide to actively contribute something. He would respond to the second one that although Paroh announced our freedom at chatzot, Bnei Yisrael was unlikely to leave immediately. Just look at how many times they complained afterwards about being released into the wilderness! The redemption didn’t happen simply through God’s might or Paroh’s whim, it was the haste of Bnei Yisrael to run to their redemption, and that’s why the Exodus was only during the day.



By Yoel Horwitz, 12th grade

AMAR REBBI ELAZAR BEN AZARYA

The sages say that we must remember the story of Yetzias Mitzrayim even in the times of Mashiach. But why should we remember the Exodus, which did not eradicate evil, once we experience the future and eternal and all encompassing redemption?

This question arises from viewing the future redemption as a new and foreign event, a departure from the world we know. But in citing the sages, Rabbi Elazar refutes this misconception. The Exodus and the future redemption are not two redemptions so that one might supersede the other. They form a connection of one redemption that began with the exodus, continues throughout our history, and culminates with the future redemption. The Exodus is therefore one with the future redemption and will be remembered at the time of Mashiach.

Hence, the edifying reading of the sages' words, "all the days of your life - to bring the days of Moshiach". Throughout the two thousand year long "interruption" between the two redemptions we should remain uncomfortable in the exile remembering that it is not an end in itself. Remembering all the days of your life, in this world, brings the spirit of the days of moshiach into our current world of exile, and brings us ultimately to the actual days of moshiach.

The Four Sons

By Josiah Gampel, 11th grade

A father is responsible to teach his children Torah, which on the Seder night manifests as a discussion of Yetzias Mitzrayim on a level appropriate to his children's abilities to understand. This concept is clearly illustrated when the Hagadah describes the Chacham, Tam, and She'eino Yodea Lish'ol.

We see a complete departure from this model when discussing the Rasha. Not only is the father not to instruct him, he is to blunt or dull his teeth, and reprimand him. As opposed to the more aggressive word, Hakeh, hit, the author of the hagada uses the more obscure word Hikheh.

A variety of Meforshim offer explanations as to why this particular word is used. Additionally, there is no consensus about the nature and severity of the father's rebuke to his son, with the Kotzker Rebbe taking a harsher position and implying that the Rasha is no longer entitled to functional dentition.

A possible explanation for these divergent opinions is that the term Rasha encompasses people who display a broad array of behaviors, from simple rebelliousness, that with patience and engagement can be mitigated, to anti-social traits that are so destructive as to be beyond a parent's ability to easily correct. The latter is a Kofer B'ikur, whose denunciation of Torah values is so complete that engaging in discussion with him would be counterproductive. With such an individual, the answer isn't violence, Hakeh, but rather, Hikheh. A father should blunt, or limit, engagement with this child.

So does this mean all hope is lost for even the worst rasha? Absolutely not. The hagada comes to tell us through the use of the unusual word Hikheh, that we only blunt our discussions until the child becomes amenable to constructive instruction. This might not happen at this Seder. The child might require mental health care or other interventions. But at the end of the day, the door to teshuva always remains open, and along with it can come reintegration into the family unit.

Teaching a Fool

By Yoni Meisels, 12th grade

There are many questions that can be asked about the four sons in the hagada: The Chacham and the Rasha seem to be opposites of each other - Shouldn't the Chacham be called "the good son" so that he has the opposite name of the Rasha? Is this idea of opposites consistent for all four sons, and if so how are the Tam and She'eino Yodea Lish'ol opposites? If the Tam's question is as simple as "what is this", is the She'eino Yodea Lish'ol as young as a baby? The Rasha is reprimanded for excluding himself from the rest of the Jewish people. Why is his question, as well as that of the She'eino Yodea Lish'ol, answered in the third person?

The sons are divided into two groups - the Chacham and Tam is one group, and the Rasha and She'eino Yodea Lish'ol is the other group. The Tam wants to learn and looks up to the Chacham. When the Chacham asks a question, the Tam also wants to ask but lacks the Chacham's intellectual ability and is only able to say "what is this". Even though his question isn't like that of the Chacham, we can still group the two of them together because the Tam has the same sincerity and desire to learn as the Chacham.

The She'eino Yodea Lish'ol looks up to the Rasha because he desires the same ironic contempt for the Torah. But, like the Tam, he is unable to ask an intellectual question. Unlike the Tam, he is also unable to speak, so he remains silent. The reason we respond to the Rasha's question is because the She'eino Yodea Lish'ol is sitting at the table and listening to the Rasha, so we don't want him to be influenced by the Rasha. That's why we respond to the Rasha's question, "Don't be influenced by his smug cynicism. Had he been in Egypt, he would have been redeemed. He is cutting himself off from the eternity of the Jewish people." This response is in a way directed to the She'eino Yodea Lish'ol.

This approach is described in Sefer Mishlei: "Do not answer the fool according to his foolishness, lest you become equal to him. Answer the fool according to his foolishness, lest he be wise in his own eyes." This seems like a contradiction - should we answer the question of the Rasha or not? The answer is that there are two types of Rashas/fools. One type thinks he knows everything, so he has a discussion or conversation just to show off all of his knowledge. There is no point in correcting him because he will never admit his mistakes. Our attempts to correct would be met with ridicule. As he rejects every insight our attempts will make us look like fools. But there is another type of fool who is aware of his limitations. He isn't a big shot like the other type of fool. His views are wrong and silly, but he's not completely closed off to instruction. He's willing to listen as long as we don't start talking to him and correcting him, which will make him think, "I've held these views for so long, and no one has ever contradicted me - so, I must be right!"

There is a message here that we can learn from. We are all are confronted by people

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Eternal Nation

By Aaron Danesh, 9th Grade

The Midrash interprets the Pasuk that says “a deep sleep fell on Abraham and behold - a dread! Great darkness fell upon him” (Genesis 15:12) as an allusion to Israel's progressively intensifying subjugations under the Four Kingdoms: Dread represented Babylonia; darkness was Media-Persia; great darkness was Greece (i.e., the Syrian-Greeks of Antiochus, who persecuted Israel in the times of the Hanukah story); and fell upon him was the crushing present exile initiated by Rome. All of them ruled Israel in Eretz Yisrael; Babylonia destroyed the First Temple and Rome the Second, and the others dominated the land during parts of the Second Temple era. Thus, God warned Abraham that Israel might be subjugated and/or exiled by these four powers but this was to happen only if Israel were to sin (Ramban).

However, even when Israel sins, it remains God's people and is assured of its national survival. This assurance was reiterated at the conclusion of the admonition (Leviticus 26), God comforts His exiled and tormented children: “But despite all of this, while they will be in the land of their enemies, I will not be revolted by them nor will I reject them to obliterate them, to annul My covenant with them - for I am Hashem, their God” (ibid. 26:44). Let us never think that the atrocities of exile prove that we are, God forbid, no longer His Chosen People. Even in exile we are still His beloved children whom He will eventually redeem.

Prior to saying the section of Vehi She'amda, we raise the cup of wine. What connection exists between our lifting the cup and making this statement? One explanation is as follows: Our hachamim in the Gemara have forbidden us to drink non-Jewish wine, since by doing so, we might come to socialize with them and end up marrying their daughters. It is this cup of kosher wine that has enabled us to maintain our identity as Jews by reminding us not to intermingle with the gentiles."

10 Makkot

By Aaron Danesh, 9th grade

1. Why All This? Hacham Ovadiah Yosef describes Pharaoh's punishment with a parable: A king sent his servant to buy fish and the servant came back with a putrid fish. The king was incensed and offered the servant the choice of three



10 PLAGUES OF EGYPT

punishments: eat the fish, receive a hundred lashes, or pay a fine of one thousand coins. The servant chose to eat the fish, but by the time he was halfway through, he could not continue. He asked for the lashes, but when he had received fifty lashes, he could not endure any more, so he agreed to pay a thousand coins. The result was that he received all three punishments. Pharaoh, because of his stubbornness, similarly received three punishments. He was forced to release the Jews, he received the plagues, and he and his country lost their riches to the Jews.

2. Losing Choice. This may be compared to a person who indulges in some habit-forming act until he becomes addicted to it. Although he eventually becomes truly incapable of doing otherwise, he is nevertheless responsible for his actions, because he became addicted by choice. This process can occur on the positive side as well. One may so consistently make proper choices that he will eventually be rewarded by achieving total nullification of any influence from his Evil Inclination. Nonetheless, since he brought himself to such a position he is rewarded even for the good he does after his loss of free choice (see Tosafot to Baba Batra 17a Dibbur Hamatchil: Shlosa lo Shalta).

the 10 Plagues



rewarded by achieving total nullification of any influence from his Evil Inclination. Nonetheless, since he brought himself to such a position he is rewarded even for the good he does after his loss of free choice (see Tosafot to Baba Batra 17a Dibbur Hamatchil: Shlosa lo Shalta).

THAT WOULD BE ENOUGH

BY AARON DANESH, 9TH GRADE

Each of the statements of Dayenu fall into a specific category of Hashem helping us.

ONE - Leaving slavery and leaving Egypt:

"If He had taken us out of Egypt and not made judgments on them; (it would have been enough for us)

If He had made judgments on them and had not made (them) on their gods; (it would have been) enough for us."

"If He had made (them) on their gods and had not killed their firstborn; (it would have been) enough for us."

"If He had killed their firstborn and had not given us their money: (it would have been enough) for us."

"If He had given us their money and had not split the Sea for us; (it would have been) enough for us."

TWO - Hashem changing nature and elevating Bnei Yisrael through miracles:

"If He had split the Sea for us and had not taken us through it on dry land; (it would have been) enough for us."

If He had taken us through it on dry land and had not pushed down our enemies in (the Sea); (it would have been) enough for us."

"If He had pushed down our enemies in (the Sea) and had not supplied our needs in the wilderness for forty years: (it would have been) enough for us."

"If He had supplied our needs in the wilderness for forty years and had not fed us the manna; (it would have been) enough for us."

"If He had fed us the manna and had not given us the Shabbat; (it would have been) enough for us."

THREE - Being with Hashem and mitzvos and obligations to Hashem:

"If He had given us the Shabbat and had not brought us close to Mount Sinai; (it would have been) enough for us."

"If He had brought us close to Mount Sinai and had not given us the Torah; (it would have been) enough for us."

If He had given us the Torah and had not brought us into the land of Israel; (it would have been) enough for us."

"If He had brought us into the land of Israel and had not built us the 'Chosen House' the Temple; (it would have been) enough for us."

He built the Temple for us.

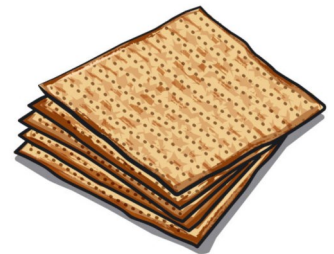
Hashem did ALL fifteen of these things for us along with so much more! Fifteen is a very special number that has a special meaning. In Hebrew, the two letters that make up the number fifteen are Yud and Hey. These two letters together also spell Hashem's name. To add to this fifteen "always represents the elevation from physical to spiritual."

MOTZEI MATZA

By Aaron Danesh, 9th grade

Question: Why is it that when the Jews were leaving Mitzrayim they were suddenly in a rush, they weren't in a rush before? Also, shouldn't the Jews have known that they were going to be leaving Mitzrayim soon? Couldn't they have prepared earlier? Finally, even if the Bnei Yisrael were in such a rush, why should that be a reason for us to eat matza and not eat chametz for 8 days? Why is Matzah such a huge mitzvah?

Answer: Bnei Israel can be compared to a baby. When a baby is born we give it some shots/vitamins, and then put the baby away in a separate room away from any viruses or anything else dangerous. When the Jews were rushed out of Mitzrayim, Hashem was saying that it was time for them to leave, but first they needed to get their shots (mitzvot) and then they could leave Egypt (go away from the viruses).



(Meisels- Continued from page 19)

who mock the Torah, and we will have to decide if and how to respond. Mishlei teaches that our primary responsibility is to improve the critic by our response. If he would not listen, like the first type of fool, then a response would be a waste of time and we shouldn't engage in conversation. But if the person is like the second type of fool then you must start correcting him. Notice how the Rasha is at the seder but we don't reject him personally, we only avoid having a conversation with him. This inclusion of the rasha at the seder shows that no Jew is ever completely lost. We hope that our stern response will shake his self confidence to the point where conversations with him will be meaningful in the future.

As it says in Pirkei Avos, "Who is wise? He who learns from every person". This is obviously referring to a talmid chacham. What is the idea behind this? In order to learn from others you need to have two crucial insights: "I am lacking. There is much that I do not know" and "Others possess the knowledge which I need". Now we can appreciate that Rasha and Chacham's questions are back to back in the hagada. The main part of the Rasha's failure is his closed mind. The heart of his evil is the supreme foolishness to think that his understanding is perfect. He is the exact opposite of the Chacham who is open to people teaching him things that he doesn't know.

IS MAROR A MITZVAH?

By Zachary Rosenberg, 12th grade

Every year on Pesach during the Seder, we all eat Maror. However, is there actually a mitzvah to eat maror? Is the obligation to eat maror counted as a separate mitzvah in the count of the 613 mitzvos? Not very shockingly, the rishonim argue about this issue: The Rambam does not count this obligation, whereas R' Sa'adya Gaon and the Yere'im do count it as its own mitzvah.

In Gemara Pesachim (120a), Rava says that eating matzah nowadays is an obligation from the Torah, whereas eating maror is only rabbinic, because the Pasuk says to eat the Korban Pesach with the maror, so when there is no Korban Pesach, there is no maror. Additionally, there is a slight discrepancy between the Pasuk in Sefer Shemos that discusses Pesach Rishon and the one in Sefer Bamidbar about Pesach Sheni that seem to shed light on Rava's reasoning - one pasuk says "U'matzos" while the other says "Al Matzos". This difference suggests that eating matzah might be an independent obligation. R' Acha bar Yaakov says that both Matzah and maror are only rabbinic, because there is also a pasuk that says to eat the Korban Pesach with Matzah and Maror.

We must clarify what the Gemara means when it says, "at a time when there is a Korban Pesach." It may be argued that we are dealing with different historical periods - that is to say, when the Beis Hamikdash is standing as opposed to when it isn't. Alternatively, it may be suggested that the reference is to the time when the Korban Pesach is actually eaten. According to the second understanding, Rava and R. Acha disagree whether there is an independent Mitzvah to eat Matzah, or whether the eating of Matzah merely accompanies the Mitzvah of eating the Korban Pesach; when a person is not eating the Korban Pesach, there is also no room for eating Matzah. *As for eating Maror, both Amora'im agree that there is no independent Mitzvah, and therefore it applies only when a person is actually eating the Korban Pesach.*

A practical ramification between the two understandings of the Gemara is present regarding a person who doesn't eat the Korban Pesach during the time when the Beis Hamikdash is around. According to R' Acha bar Yaakov, if Matzah and Maror are independent obligations when the Beis Hamikdash is standing, both of these obligations should be counted as separate mitzvos. This seems to be the understanding of R' Sa'adya Gaon and the Yere'im.

The Rambam, on the other hand, saw these two obligations as dependent on the actual giving of the Korban Pesach, not the existence of the Beis Hamikdash. According to him, a person who fails to join with others to bring the Korban Pesach would not be obligated to eat Maror according to all opinions, and he would not be obligated to eat Matzah according to R. Acha. It follows from the Rambam's position that the obligation to eat Maror should not be counted as an independent Mitzvah, for it merely accompanies the eating of the Korban Pesach. Indeed, the Rambam writes in Hilchos Chametz U'Matza that according to the Torah, the eating of Maror is not its own Mitzvah, but is dependent on the consumption of the Korban Pesach; there is one Mitzvas Asei to eat the Korban Pesach together with the Matzah and Maror. According to the Chachamim, however, it's a mitzvah to eat the Maror alone on Pesach even without the Korban Pesach.



Perform With Pride

By JoBe Silver, 12th grade

When detailing the laws of the Korban Pesach, the Daas Zekanim says that there are four unique Dinim - all in one pasuk. It can't be eaten raw, it cannot be boiled in water, it must be roasted, and finally it must be roasted in its whole state.

By commanding the korban to be prepared in this specific method, Hashem was teaching the Klal Yisroel a very important lesson regarding the way we perform mitzvos. Do not be afraid of what other people say! Do the mitzvah, and be proud of the mitzvah! The Jews were very scared to slaughter the sheep for the Korban Pesach - they were the gods of the Egyptians. How could they be sure the Egyptians wouldn't attack them for such a brazen act of defiance? They rationalized as follows: "What if we just eat the meat raw, without cooking it all. Thus the smell of the roasted meat would not waft through Egypt and no one would know what they were doing. However Hashem said No, it must be fully cooked.

Then they figured, "let us put it in a pot of water, close the lid, and minimize the wonderful aroma". Again Hashem says, "do not worry about the Egyptians - it must be roasted". Finally, the Jews hoped that they could cut it into pieces and the Egyptians would not even realize that they were roasting a sheep! But Hashem commanded "all in one piece". "Let them see what you are doing and you will witness, despite their seething fury, they are powerless against Me".

We must always strive to realize how great Hashem is and how wonderful His mitzvos are. If there is a mitzvah He commands us to do, we have nothing to be ashamed of or worried about. We should do it with pride!





The Seder Never Ends

By Zachary Rosenberg, 12th grade

By the time we get to Nirtzah, the steps of the Seder have been integrated into our consciousness and accepted. Now we pause, take a deep breath, and reflect on our experience: We have discussed the slavery of our ancestors and relived the departure from Mitzrayim, giving us the chance to examine our personal challenges and achieve a personal freedom at the same time. We completed our part in good faith; the rest is up to Hashem.

The last song of the Seder echoes our hope and that of our ancestors that Hashem heals our broken world, and that His promise for a world of peace and wisdom becomes a reality. "Nation shall not lift up sword against nation, nor study war anymore," and the entire world will dwell "in a city built where all are united as one."

Next Year In Jerusalem!!

In the Haggadah of Rabbi Schneur Zalman of Liadi, the passage "The order of Pesach is concluded" is omitted since the Seder never truly ends. Its message endures throughout the year. A Jew leaves Egypt every day by transcending his limitations, reaching ever-higher levels of holiness.

The Hebrew word for Egypt is Mitzrayim, which can also be read as "meitzarim" - "limitations and boundaries." The Pesach experience is constant, for every day, a Jew must leave Egypt - Mitzrayim - transcend his previous meitzarim - limitations - and reach higher levels of holiness.



HAGGADAH TEASERS

Answers By Rabbi Moshe Erlbaum

1. The letter Reish appears nine times: Urchatz, Carpas, Ruchtzah, Maror, Korech, Shulchan Orach, Barech, Nirtzah.
2. Hallel - two of the letter Lamed, Korech - two of the letter Kaf, Maror - two of the letter Reish, and Motzi Matzah - two of the letter Mem and two of the letter Tzadi.
3. Rabbi Elazar Ben Azaryah states "Harei Ani KiBen Shivim Shanah" - "Behold I am like a man of 70 years old." The Haggadah quotes that the children of Yaakov went down to Egypt "Bimsei Mi'at" - "Few in number" like it states in the Pasuk from Parshas Eikev - "BiShivim Nefesh Yardu Avosecha Mitzraimah" - "With 70 souls did your ancestors come down to Egypt" (Devarim 10:22).
4. In the paragraph following the ten plagues we state the Pasuk from Parshas Vayishlach, "Vaya'aminu BaAdo-nai UvMoshe Avdoh" - "And they (the Children of Israel) trusted in Hashem and in Moshe His servant" (Shemos 14:31). This Pasuk is included in the daily Pesukei Dezimrah recited before the song of Az Yashir.
5. The expression "Hakadosh Baruch Hu" - "The Holy Blessed One" appears over eleven times in the Haggadah but nowhere in the entire Torah.
6. The Chachamim at the beginning of Maggid were in B'nei Brak (1). "Vayeven Arei Miskinos LeParoh, Es Pisom Ve'es Raamses" - "They built storage cities for Pharaoh, Pisom and Raamses" (2-3) (Shemos 1:11).
7. The Torah text of the Haggadah beginning with the words "Arami Oved Avi" is found at the beginning of Parshas Ki Tavoh (Devarim 26:5) and are at the beginning of the paragraph that the farmer recites when he brings his Bikurim, first-fruits to the Temple.
8. The first person to be referred to as a Chacham is Yosef. In Parshas Mikeitz, Yosef interprets the dreams of Pharaoh and advises him to appoint a wise and understanding man to prepare Egypt during the years of plenty for the years of famine. Paroh then turns to Yosef and states "Ain Navon VeChacham Kamocha" - "There is no understanding and wise man like you" (Beraishis 41:39). b) Although in Parshas Vayeira, Avraham petitions Hashem not to destroy the Tzadikim with the Resha'im of Sidom (Bereishis 18:23), the first specific person to be called a Rasha is found in Parshas Shemos. When Moshe sees one Jewish slave about to strike another the Pasuk states "Vayomer LaRashah Lamah

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HAGGADAH TEASERS

Answers By Rabbi Moshe Erlbaum

(Continued from page 27)

Sakeh Raiecha" - "And he (Moshe) said to the wicked person: Why will you strike your friend?" (Shemos 2:13). c) In Parshas Toldos, Yaakov is described as a "Ish Tam Yoshev Ohalim" - "simple(wholesome) man, dweller of tents" (Bereishis 25:27).

9. Rabbi Akivah, Rabbi Eliezer, and Rabbi Elazar Ben Azaryah are each found twice in the Haggadah. b) Rabbi Yehoshua, Rabbi Tarfon, Ben Zuma, Rabbi Yosi Haglili, and Raban Gamliel all appear only once in various paragraphs.

10. (1) Har Se'ir, as it states "Va'etain L'Eisav Es Har Se'ir Lareshes Oso" - "and I gave to Esav, Mount Seir [in order that he] inherit it" (Yehoshua 24:2-4). (2) The Dayeinu hymn refers several times to the giving of the Torah on Har Sinai, Mount Sinai.

11. The plague of Dam, blood, and Dever, pestilence, are mentioned twice. Once with the listing of the other plagues and once earlier paragraphs.

12. Yisrael (Tehilim 114:2, 115:9/12, 118:2) and Adam (Tehilim 115:4/16, 118:6/8) each appear four times. b) The following other names of people from the Torah appear in the Hallel (1) Mitzrayim the son of Cham, grandson of Noach (Tehilim 114:1). (2) Yaakov (Tehilim 114:1/7). (3) Yehudah (Tehilim 114:2). (4) Aharon (Tehilim 115:10/12, 118:3). (5) Yosef (Tehilim 115:14)

13. The following parts of the body appear in the Hallel more than once: (1) Hands (Tehilim 115:4/7). (2) Eyes (Tehilim 115:5, 116:8). (3) Ears (Tehilim 115:6, 116:8), and (4) Legs (Tehilim 115:6, 116:2) b) The following parts of the body appear in the Hallel only once: (1) Fingers (Tehilim 115:4), (2) mouth (Tehilim 115:5), (3) nose (Tehilim 115:6), and (4) throat (Tehilim 115:7).

14. The Yarden river appears in the verse "Hayarden Tisov L'Achor" - "The Jordan river turned backwards" (Tehilim 114:3).

15. (1-2) In the second paragraph it states "Heharim Rakdu K'Ailim, Gevaos Kivnei Tzon" - The mountains skipped like rams, the hills like young lambs" (Tehilim 114:4). (3) Towards the end of the Hallel it states "Sabonei Kidvorim" - "They encircle me like bees" (Tehilim 118:12).

16. The two Pesukim from Perek 117 - "Halilu Es Ado-nai Kol Goyim Shabchuhu Kol Ha'umim. Ki Gavar Aleinu Chasdo Ve'emes Ado-nai Le'olam Hallelulah" comprise the shortest chapter in Tanach.

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